The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 39.—Vol. V.] LEXINGTON, KY. WEDNESDAY, APRIL 1, 1829. [Whole No. 247

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All papers continued till ordered to stop
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All Communications must be post paid.

PHILOSABBATOS.—*NO I.*

For the Western Luminary

Mr. Editor.

I have just seen and read, in one of our western papers, a "Report made to the Senate of the United States by Col. Johnson of Kentucky as chairman of a committee upon the transportation of the mail on the Sabbath." This report has been spoken of, and I think, on some accounts, deservedly, in various prints, even by those who are not very friendly to that gentleman's politicks, in a manner highly commendatory. Its perspicuity, the mild and calm spirit which breathes through it, and the remarkable deference paid to the opinions and feelings, even religious feelings, of the petitioners and those of their fellow-citizens of this nation who concur with them in their views of the sabbath; which characterizes the report, all conspire in producing, on the minds of good men, an impression highly favorable to its author. Yet after all that may justly be said in favor of the report, I am not fully satisfied that all the principles which it assumes are entirely correct. Will you permit me to enter, and through the medium of your paper to suggest, some exceptions to the impartial consideration of my fellow citizens.

1. The report of the committee assumes, for its basis, the supposition that a particular day, namely sabbath or sunday, is regarded by the government of these United States simply on the principle of *expediency*—that is that the citizens may enjoy some respite from the "ordinary vocations of life." That the principle of expediency does require some set portion of time for rest is, I think, alike manifest from "the usage of all nations whether christian or pagan," and from the fact that the Allwise and good Governor of the Universe has appointed such time to be observed. But I am not so well satisfied that the principle of expediency is the only principle on account of which the sabbath was *originally*, and is *still* regarded by the government of these United States. I confess I am not intimately acquainted with the history of the reasons which recommended the sabbath to the particular attention of the wise and virtuous framers of the federal, & of many of the state constitutions. Nor do I know the reasons which have influenced congress from the commencement of its sessions until the present time on this subject. Those reasons, I presume, have never been fully and formally laid before the public. But I had always been in the habit of supposing, until I had read the committee's report, that it was not on the principle of *expediency* alone, nor even *principally*, but on the principle of its being a *moral*, or if you choose, a *religious* institution, that the sabbath has been regarded by this nation. And in this opinion I think I should be sustained by an appeal to the sentiments and opinions of a large majority of my fellow-citizens in these United States. But I have other proof on this subject which I consider direct and positive. It exists in the fact that in many, perhaps in all of the states, laws have been passed and are still binding, to enforce the observance of the sabbath; that is, to cause a suspension of the ordinary pursuits of life on that day. To these laws, penalties of course are annexed, varying perhaps, in the different states. But this variation of penalties does not and cannot affect the principle involved.

The fact of these enactments, determines, I think, conclusively, the sense of this nation in relation to the sabbath. And certainly it cannot be construed into a *simple permission* to enjoy a "respite from the ordinary vocations of life;" nor into a simple "suspension of public business" (by a bare permission of course, independently of sanction by civil enactment, as the report of the committee evidently intends) "on that day." Neither does it teach us that the citizens of these United States *have* observed, and *do still* observe the sabbath, out of deference to the usage, or in consequence of the examples of other nations, "whether christian or pagan;" neither on the principle of *expediency* alone, nor of all these combined; but *chiefly*, if not *solely*, on the principle of its being a *religious* institution.

But the report itself virtually, if not directly and literally, concedes the position for which I contend, by stating "that the proper object of Government is to protect all persons in the enjoyment of their religious as well as civil rights." Now if the object of Government in noticing the sabbath, as it has done, was to protect the citizens in the enjoyment of their *religious* rights, then government regarded the sabbath, not as a *civil*, but because it is a *religious* institution.

2. Forasmuch as it is the object of government to protect all persons in the enjoyment of their "religious" as well as "civil" rights I would suggest whether, in the mail arrangements, in so far as they are necessarily attended to by law on the sabbath, there is not a failure, on the part of Government to accomplish its object! And whether also the spirit of the constitution in this particular is not violated! For let it be remembered that there is an evident recognition of the sabbath in the constitution of the United States, (see article 1st. sec. 7th, paragraph 2d) and that too not on the principle of bare *expediency* but because the sabbath is a *religious* institution, as I think I have already shewn. It is true, as the report affirms, that there is in the incipient steps of the mail arrangements no direct and compulsory interference with the consciences of the citizens—that is, there are no civil enactments to *compel* men to engage in the business of transporting the mails, whether on the sabbath or on any other day. And this is the only sense in which non-interference with conscience in relation to those who regard the sabbath as of divine institution can in this case, be understood. The declaration of the committee, in their report, that each person is necessarily engaged in "official business but a small proportion of the first day of the week," I consider as entirely irrelevant, and as having nothing to do with the question of conscience in the case. The only inquiry with those of our fellow-citizens who regard the sabbath as an institution of God, is, whether, in attending to the business of the mail on that day, they are engaged in a *religious* or a *secular* employment. If the employment be a religious one, then conscience is not infringed; but if it be a secular employment, as is the case in the present instance, then conscience is infringed; since we have no more right or power to suspend the operations of conscience for a single hour on the sabbath than we have to suspend them for the whole day, or for any other length of time. But let us try the case a little farther. The committee tell us that there is no interference with conscience; that is, no citizen is compelled by civil enactment to engage in the business of transporting the mail so as to be necessarily employed in the discharge of official duty on the sabbath, and I might add, more than on any other day. But the mail *must* be transported, and according to existing arrangements, it must be transported on the sabbath. Some of the citizens, therefore, must be employed to carry it: and if government cannot secure it to be transported by men who regard the sabbath as holy, it will secure it to be done by men who do not so regard the sabbath. Thus does government, in the case of the mail arrangements, admit to office one class of its citizens, while it virtually and effectually excludes another class, certainly not less deserving, from the same office, solely on the grounds that they regard the sabbath day as holy, and that therefore they have no right to violate it; that is, it excludes them from office solely on the grounds of religious principle, in direct contravention of the spirit of the General Constitution. But even if the spirit of the constitution were not violated, in the matter of the mail arrangements, yet if government regards the "*religious* as well as civil rights," of its citizens with so much sacredness as to contemplate, in all its arrangements, their entire preservation, pure and inviolate, it certainly ought not, and, I think, it *cannot*, consistently with its designs, hold out so facinating a lure, as it does in the case of the transportation of the mail on the sabbath, and as all money-making schemes must be admitted to be, to tempt and induce its citizens to violate their consciences.

(*To be continued*)

PHILOSABBATOS.

COMBUSTION OF A WOMAN.

There is an extraordinary and awful fact, which cannot be made known too extensively, among persons inclined to intemperance. It is, the remarkable effect produced upon the body, by an habitual and immoderate use of strong liquors, such as rum, gin, and brandy. In time the muscles and flesh change their nature, and become penetrated by the alcohol of the spirits. The whole body finally becomes combustible, like a match dipped in spirits of wine. If the person thus decomposed has the misfortune to come in contact with fire, in some moment of partial intoxication, the fire kindles upon the members, which burn spontaneously, without noise without flame, and nothing is left of the body, except some calcined bones.

It is but a few months since an unhappy woman in Paris was burnt in this manner. So entirely was she consumed that a box made for the purpose, one foot square, was found too large for the cinders and whatever remained of her whole body. Nothing in the chamber where she was burnt took fire, as the furniture was less combustible than her flesh.

Drunkards, receive instruction and be wise, and refuse it not.

DISTRESSING CALAMITY.

On Sunday night, the 17th Jan. the dwelling house of Mr. Jacob Harris, of Pike township Perry county Ohio, took fire in the absence of himself and wife. Five children were asleep in the house at the time;—the eldest of them, a boy about twelve years of age, awoke and discovered the house in flames and the roof falling in; he immediately carried out three of the youngest children, and hastened in for the fourth, but was prevented from accomplishing his noble purpose by a fragment of the roof falling on him, and was barely able to crawl out, so dreadfully burnt that he died in two hours afterwards. He retained his senses to the last, and expressed his willingness to die, but regretted that he had not been able to save his little brother! The distracted parents arrived in time to witness the last moments of their heroic son.

WILLIAMS COLLEGE.

The following extract from Dr. Griffin's Sermon, shewing the blessed influence of revivals will be read with interest. We hope this fountain of piety, whose streams have so often gladdened the city of our God, will long be preserved.—*Rel. Intelligencer.*

We have now come to a most interesting epoch in the history of the institution. In February 1825, a charter was granted to Amherst college, which terminated the long dispute. It had been so often said, in opposition to that seminary, that two colleges could not live in the western part of Massachusetts, that the doctrine now came back upon us like a refluent wave, and threatened to sweep us all away.—The story had been so often told that it had come to be believed, and the inference was, that Williams College must die. A panic seized the public mind, and extended to the college. About thirty took dismissions in the spring and summer; and at commencement a class came in of seven, besides one that took an advanced standing; making eleven less than graduated that fall. Our number sunk from 120 to 80, and little prospect appeared of its being renewed. This was a moment of great trial. The heavens were covered with blackness; and during the awful syncope that succeeded in vacation, we often looked up and inquired, *Is this death?* But behold the providence of God. When college came together the arrows of the Almighty stuck in several hearts. Some old hopes were scattered to the winds. Convictions began to creep upon some who had never felt before. That cloud which had seemed like the darkness of the last day, now appeared to foretel abundance of rain. We stood in awful suspense, for we knew that God was in the cloud. At last it burst. And when I saw the heavenly floods descend, I could not help saying with Manoah's wife, "If the Lord were pleased to kill us he would not—have shown us all these things." It was impossible to resist the impression. *Heaven has decreed that this college shall live.* Why come to raise it from the grave if it is so soon to return to death?

During the latter part of the first term the power of God was astonishingly great, affecting almost the whole college. Several who were absent in their schools, returned after vacation with hopes. Of about 85 then in college, full 70 hoped that they were Christians. The impression was kept up through the spring term; but there it ended.

In this revival thirty-five experienced hopes, some of which were soon renounced. For aught I know twenty-seven hope still. Twenty one have made a profession; seven have already entered on the study of divinity; and one has devoted himself to foreign missions.

About the beginning of 1826 the revival extended to the town, and in the course of that and the next year added 145 to the church.

This fifth revival saved the college. A few weeks before it commenced a resolution had been taken to attempt, in the strength of God, to raise a fund of $25,000, to establish a new professorship and build a chapel. It was seen that the seeds of consumption which had lurked in the college for eleven years, had lain in the talk about removal; and that to extract those seeds something must be done to convince the public that it would live and flourish on this ground. It was believed that nothing was necessary to give stability to the institution but to fasten this conviction on the public mind. It was seen, notwithstanding all the interested reports to the contrary, that it was well situated for a healthful, moderate sized college,—in one of the most beautiful vallies in America,—in a region perfectly healthy,—far removed from the temptations of cities and large towns,—in the midst of a population distinguished for morality and religion,—where the living is as cheap as in any neighborhood in the United States,—and where a sufficient range was still left for a college. Such an addition to the funds, officers, and buildings, it was believed, would certainly produce this confidence in the public mind and accomplish every purpose. But this fund must be raised. Unless the institution could be thus placed on a stable and prosperous footing, two of the permanent officers had made up their minds to leave, and the third was apparently sinking into the grave: and the trustees, thus deserted, and discouraged by an eleven years conflict, would probably have given up the struggle. The crisis had come. The fate of the college seemed staked on the raising of the $25,000; and the subscription was void unless filled by a certain day.*

That fund never would have been raised had not the revival intervened. For in the first place, without that affecting event the principal agent could never have been wrought up to so mighty an effort. By this signal interposition, and by all that God had done for the college, he was convinced that it was an institution dear to Christ. The same influence that had been sent down to save the college, had blessed his house; and he felt that if ever a man was bound to go till he fell down, in the service of an institution dear to the Saviour, he was that man. Nothing short of this strong and immovable impression could have braced him to such an effort. In the second place, had it not been for a strong confidence in God's purpose to sustain the college, and of course to give success to this undertaking; a confidence which had grown out of the revival, and, I must add, was strengthened and confirmed by a series of most affecting interpositions during the whole course of the solicitation; had it not been for this sweet and sustaining confidence, he would have turned back a hundred times, and especially when there were $12,000 to be raised in four weeks, and the most practical men pronounced with emphasis and concern, that, in the embarrassed state of commerce then existing, it could never be done. In the third place, without that revival he never would have found such favor with the churches. It was evident to all good men who heard the story, that the institution then struggling in the agonies of death, had been owned by heaven, and had been selected as an instrument of vast good to the church.—And when success was attained, he could not but exclaim, with emotions never to be forgotten, and in a moment when the whole influence of that revival broke upon his mind at once: *This college has been saved by the Holy Ghost; and to the Holy Ghost let it be forever devoted, as a scene of revivals of religion, to raise up ministers and missionaries for Christ and his Church.* I will go home, said he, and preach this doctrine to the trustees, and faculty, and students, and the people of the town, and to all the friends of Williams College. And this is the doctrine, beloved friends, which I am anxious to preach to you. I would it were written on the broad side of heaven, where all the friends of the college might read it till the final conflagration†

It is an affecting thought that the little class of seven which entered in that darkest hour, will be the first to hold their recitation in this house which the pity of our God has reared.

And while I acknowledge the supreme hand, I never can forget the human benefactors to whose kindness we owe this building. I send them my gratitude and the gratitude of the whole college from the house which they have reared, and in this moment of its consecration, I should love to see their names hang on these walls by the side of Williams and Little;‡ but I pray that they may be enrolled on a higher tablet, and be emblazoned with light when this marble shall cease to speak.

The sixth and last revival which we have enjoyed, began about the first of March, 1827, and continued till vacation. It spent its chief force on the two lower classes, from which six professed religion.

The whole number of graduates up to this year inclusive, is 673. Many of the last four classes have not yet entered on their professions. The whole number of graduates up to the year 1824 inclusive, was 582. Of these, 198, (more than a third,) have became preachers of the Gospel. The last four classes promise a much greater proportion.

I now come back to the doctrine which I am anxious to preach to you;—which fastened itself on my heart in one of the brightest moments of my existence. Could I reach so far I would send my voice into every corner where lurks a son or friend of Williams, and call upon him to unite in devoting this college to the Holy Spirit as a scene of revivals of religion, and to the blessed Redeemer as an engine to bring on the millennial glory of his church. It is admirably located for such an operation,—in a country among the purest and best that the world ever saw, and far retired within the vales of the mountains from the contagion of the world. The sacred distinctions put upon it through the whole course of its history, and the wonderful interpositions for its preservations, warrant the hope that such a destiny is designed by heaven. It was resuscitated when it was no longer alive. This is its resurrection state. And why was it raised but that it might live to him who died and rose again? The affecting mercies which have attended all its course, have heaped everlasting obligations upon us to devote it to God. Poor is that heart which cannot feel motives like these. Withered be the tongue that will not swear to this claim. For one I must confess that it is the paramount wish of my heart to see this college exerting high energies upon the kingdom of Christ and sending salvation to the ends of the earth. For several years my chief desire to live has been that I might do something for the Saviour.

* The last day of November, 1826.

† Let none fear that this marked attention to religion would crowd out the interests of science. The greatest enemies of science among youth are dissipation and indolence. Let sober habits take the place of the former, and a conscientiousness to improve time and qualify themselves for usefulness rouse the latter, and higher attainments will be made in every thing that can elevate the character or contribute to the advancement of human happiness.

‡ Two marble slabs in honor of these benefactors, are placed in the wall on the right and left of the pulpit.

through the influence of this institution. All my thoughts and plans of usefulness concentre here. And such hopes are encouraged by the times in which we live.—A new age is opening on the world, which will throw out greater wonders than have yet been seen. Tens of thousands of ministers and missionaries are wanted. All the colleges connected with a religious influence, may be expected to be visited with revivals as colleges never were before.

And if the colleges are ever to be the orbs whence the rays of a sanctified ministry are to be sent into the regions of upper and nether darkness, their friends must devote them to Christ, and follow the dedication with prayers not to be denied It is distressing to reflect how little the colleges are remembered at the throne of grace, and how little they are devoted by their friends, their guardians, their teachers, to the honor of him who purchased the earth and all its institutions with his blood; how much they are made to subserve a worldly policy and a system of secularized science, to the neglect of him who made and of him who redeemed the world. It is of the last importance to the interests of God and man that the colleges should be so organized and so conducted as to exert upon the students, not indeed a sectarian power, but the highest possible amount of sound religious influence. Among the teachers this object should throw the shadow of its form upon every measure, and this desire should beat in every pulse of the heart. But the Christian public have no right to expect this state of things, unless, with all the interest and influence they have in the colleges, they devote them to Christ, and follow the consecration with their never ceasing prayers Consecration is of great efficacy with God; and prayer, we know will move the heavens when nothing else can do it.

ALL FOR THE BEST.

The following story from the Jewish Talmud, although it may be a legendary narrative, may excite the Christian, who has a fuller and better hope than the Jew, to ask himself, 'Do I sufficiently look at my Saviour's dealings with me, remembering that he suffered for me, and that *he knows what is best for me?*'

"Compelled by persecution to quit his native land, Rabbi Akiba wandered over barren wastes and sandy deserts. His whole baggage consisted of a lamp, which he used to light at night in order to study the law, a cock, which served him instead of a watch, to awaken him in the morning; and an ass, on which he rode.

"The sun was fast going down, night was approaching, and the poor wanderer knew not where to shelter his head, or rest his weary limbs. Fatigued and almost exhausted, he at last came near a village; he asked for a night's lodging, but was refused. Not one of the inhospitable inhabitants would receive him; he was, therefore, obliged to seek for shelter in a neighboring wood. 'It is hard, very hard,' said he, 'not to find a hospitable roof to protect me from the inclemency of the weather; *but God is just and whatever he does is for the best.*' He seated himself beneath a tree, lighted his lamp, and began to read the *law*. He had scarcely read a chapter, when a violent storm extinguished the light 'What!' exclaimed he, 'must not I be permitted even to pursue my favorite study; *but God is just, and whatever he does is for the best*'

"He stretched himself on the bare earth, willing, if possible, to have a few hours' sleep; he had hardly closed his eyes, when a fierce wolf came and killed the cock. 'What new misfortune is this?' ejaculated the astonished Akiba; 'my vigilant companion is gone! who will henceforth awaken me to the study of the law? *but God is just, he knows what is best for us poor mortals.*' Scarcely had he finished the sentence when a terrible lion came and devoured the ass: 'What is to be done now?' exclaimed the lonely wanderer. 'My lamp and my cock, are gone! my poor ass too is gone! *But praised be the Lord, what he does is for the best*' He passed a sleepless night, and early in the morning went to the village to see if he could procure a horse, or any other beast of burden, to enable him to pursue his journey. But what was his surprise, not to find a single individual alive!

"It appeared that a band of robbers had entered the village during night, killed its inhabitants, and plundered their houses As soon as Akiba had recovered from the amazement into which this wonderful occurrence had thrown him, he lifted up his voice and exclaimed—'Thou great God the God of Abraham, Isaac and Jacob! now I know by experience, that poor mortal men are short sighted and blind, often considering those things as evils which thou intendest for their preservation; but thou alone are just, and kind, and merciful Had not the hard hearted people, by their inhospitality, driven me from their village, I should assuredly have shared their fate; had not the wind put out my lamp, the robbers would have been drawn to the spot, and murdered me. I perceive also, that it was thy mercy which deprived me of my two companions, that they might not by their noise give notice to the robbers where I was. *Praised be thy name for ever and ever: for thou knowest what is best for us!*"

THE PIOUS PLOUGHMAN.

In the parish where Mr. Hervey preached at the time when his views of divine truth were obscure, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace.—Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr. Hervey understanding the ploughman was a serious person, said to him one morning. "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you sir, are a minister; I beg leave to return the question."—"Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self," grounding his opinion on that solemn admonition of our Lord, "If any man will come after me, let him deny himself." "I argued," says Mr Hervey, "upon the import and extent of the duty, showing that merely to forbear the infamous action is little; we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the enkindling spark of irregular desire" In this way I shot my random bolt. The ploughman replied, "There is another instance of self denial, to which the injunction extends, which is of great moment, and the hardest thing in religion, and that is to deny *righteous* self. You know, Sir, I do not come to hear you preach, but go every Sabbath, with my family to Northampton, to hear Dr. Doddridge. We rise early in the morning, and have prayers before we set out, in which I find pleasure; walking there and back I find pleasure; under the sermon I find pleasure; when at the Lord's table I find pleasure; we read a portion of the scriptures and go to prayers in the evening, and find pleasure; but to this moment, I find it the hardest thing to deny righteous self; I mean the renouncing of our own strength, and of our own righteousness, not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool, and wondered at, what I then fancied, the motley mixture of piety and oddity in his notions. I have since clearly seen who was the fool—not the wise old Christian, but the proud James Hervey. I now discern sense, solidity and truth in the observations."—*Life of Hervey.*

THE FIRST MAN.

Surely never since has their been a created being that has stood in such need of a strong consolation. He had breathed the air of Eden, and had been cast out of it,—who has ever made such a shipwreck? He felt himself to be the author of a foul stain on the Universe of God. He felt that his act was irretrievable, that he had opened a flood gate, which he could not again shut, and through which a dark tide rolled in, overwhelming all the destinies which had been committed to his keeping. He saw this tide rolling in—he felt that it was his work, and he could not stop it. Verily he had need of a strong consolation. Who ever but he had his conscience burdened with the ruin of a world—the murder of an innumerable race of his own children. He knew somewhat of the value of the light of God's countenance,—and he knew somewhat of the horror of its loss,—he had tasted the good and the evil,—and he felt that his heart and his hand had done the deed which had severed unborn numbers past numbering from the tree of life, and had banished them from pleasant Paradise, their destined place, and had made them outcasts from God, and wanderers through a homeless wilderness. And whereas he had been entrusted by God, for their behoof, with the pearl of eternal life; he had cast it from him, and instead of it had bequeathed to them the bitter cup of sorrow, and death, and a proneness to every crime, and an exposure to every misery. What a blow must Cain's murder have given to his heart, and what a fearful sense must it have given him of the living, and growing, and spreading reality of that curse which he himself had brought upon his offspring; and as his prophetic spirit went down that troubled stream of human life which was to issue from him, would not each drop lift up in the ear of his conscience an accusing voice against him—and as the various forms of outrage and calamity succeeded each other, would not his heart wither with the thought, 'this is my work?' —*Erskine on Free Salvation.*

ENLISTED DURING THE WAR.

I asked a Sunday School Teacher if he expected to continue his efforts of that kind during life: "Certainly," says he, "unless Satan's kingdom is destroyed first;—*I have enlisted during the war.* A good example for others.—*Amer. S. S. Mag.*

In the spirit of the above resolution, a faithful teacher in London, attended Sabbath School *forty years*, and was absent only *three Sabbaths*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 1, 1829.

ORDINATION, &c.

The West-Lexington Presbytery met in the M'Chord Church in this town, on Friday last, at the call of the Moderator—"To dismiss the Rev. S. D. Blythe; to receive the Rev. O. S. Hinckley, and John C. Young; and to examine, ordain and install the said Young over the M'Chord Church."

Presbytery was opened with a Lecture by the Rev. S. H. Crane, on John v. 1—15. Members present—Revd. Messrs. R. Marshall, J. Blythe, N. H. Hall, J. Hudson, S. Steel, S. H. Crane, and Rev. J. C. Harrison, Ministers; and Messrs. T. T. Skillman, Z. Williams, and E. M'Guire, Elders.

The Moderator being absent, the Rev. R. Marshall was chosen to preside, and the Rev. S. Steel, clerk.

The Rev. S. D. Blythe, at his request, was dismissed from this Presbytery, to attach himself to the Presbytery of Chilicothe.

The Rev. O. S. Hinckley, presented a dismission, from the Presbysery of French Broad, to attach himself to this Presbytery; and requested to be received as a member. Presbytery granted the request, and he was invited to take his seat accordingly.

Mr. John C. Young, presented a dismission from Baltimore Presbytery, and requested to be taken under the care of this Presbytery, as a licentiate; which request was granted. Mr. Young was then examined as to his acquaintance with experimental religion; as to his knowledge of Philosophy, Ecclesiastical History, the Greek and Hebrew Languages; on the subject of Theology, and on the Government and Discipline of the Church. He also read a Discourse from Jer. x. 23. All of which were sustained.

A call from the M'Chord Church, in due form, was read, and passed into the hands of Mr. Young; and he having signified his acceptance of the same; Presbytery resolved forthwith to ordain him to the work of the Gospel Ministry, and install him Pastor of said Church.

The ordination took place on Saturday. Rev. N. H. Hall preached the Sermon. Rev. R. Marshall presided and made the ordaining prayer. After which Mr. Young was ordained with the laying on of the hands of the Presbytery. Rev. J. Hudson gave the charge to the newly ordained Bishop, and likewise to the people.

COMMUNICATED.

FAYETTE COUNTY SABBATH SCHOOL UNION

The Annual Meeting of "The Fayette County Sabbath School Union" was held in the 1st Baptist Church in Lexington, Monday night, 23d March, 1829. The meeting was opened by the President by reading a part of 119th Psalm, and prayer by Rev. J. C. Young.

The Annual Report of the Managers was read and adopted. The Treasurer and Depository's Report was also read and adopted. The Rev. J. C. Young, Rev. B. O. Peers, Rev. A. Woods, and T. T. Skillman, addressed the meeting at some length, much to the edification of the persons present. The Rev. B. O. Peers read some very interesting facts, in relation to the Sabbath School cause. Mr. Peers, after giving a history of the rapid increase of Sabbath Schools in other states, contrasted it with the little we are doing in this our happy and highly favoured land. He urged upon the Society the importance of doing more, and for that purpose offered the following resolutions, which were adopted, viz

1st. Resolved, That a Committee be appointed, to enter into a correspondence, whether an able and experienced Sunday School agent can be obtained from the eastward; and whether any, and what part of his expenses will be borne by the American Sunday School Union.

2d. Resolved, That a subscription be opened to-night, towards raising a fund, for defraying in part the expenses of an agent; which subscription may be extended by the committee, acting in concert with the board of managers of The Fayette County Sunday School Union.

On motion Resolved, that Rev. B. O. Peers, Rev. J. C. Young, and W. T. Smith, be a committee to carry into effect the above resolutions.

A subscription was then taken up by the committee, and $37 subscribed for the above purpose.

The Society then went into an election of Managers and Officers, whereupon the following persons were elected to serve the ensuing year, viz.

Rev. James Blythe *President.*
Rev. Alva Woods, *Vice President*
Rev. J. C. Young, *Vice-President.*
William T. Smith, *Secretary.*
L. Stephens, *Treasurer & Depository.*

MANAGERS.

Matthew T. Scott,	A. T. Skillman,
F Montmollin,	D A Sayre,
John M'Nitt,	A S Drake,
John F Coons,	John M Hewitt.
Abraham Walker,	B. P. Drake,
A. B M'Kee,	Jacob Cassel.

The Society then sung a hymn composed by the Rev. President, suited to the occasion, and adjourned. [See the Hymn in last Luminary.]

The following are the superintendants of the Schools, who are ex officio members of the Board of Managers

Thomas T Skillman,	*1st Pres. School*
Zephaniah Williams	*M'Chord do*
William T Smith,	*Baptist do*
Hugh Foster,	*Bethel do.*

THE REPORT

The Second Annual Report of "The Fayettee County Sabbath School Union," presented 23d March, 1829.

It is with great pleasure the Board of The Sabbath School Union of Lexington, Ky. present to the parent Society their Annual Report.

We consider the Sunday School system as one of the most important of those multiplied means of our day, for promoting the interest of the Mediator's kingdom. While we rejoice that we have been able to do so much, we deeply lament that we have done so little, for the rising generation. We have no doubt, that Sabbath Schools might be promoted to almost any extent in Lexington, and indeed throughout the state, if proper exertions were made.

It seems strange that any person professing to be a follower of Jesus Christ, should oppose Sabbath Schools, or endeavor to represent them as the effort of a party or sectarian spirit.—While we find from your last Report, it seems to be the case in the Eastern portion of our country, we are sorry to add that the western portion of our happy country, is not entirely free from those who look upon Sunday Schools with a jealous eye.

This Society has connected with it four Schools: three in Lexington, and one in the country, about seven miles from town.

Mr. William T. Smith, a member of the Baptist Church is the Secretary; and resides in Lexington.

1. The Sabbath School in "The Baptist Church in Lexington has 8 male, and 8 female teachers; 44 male and 48 female scholars; about 60 usually attend; the school is opened about half after 8 A. M and closed about half after 10 o'clock. Seventy are reading in the Scriptures, seventeen spelling, and two in the alphabet.—Judson's questions are used. Six teachers and scholars have made a public profession of religion during the last year.

They have a Library attached to the School consisting of 244 volumes. The concert of prayer is observed by the teachers, on the 2d Monday evening of each month. The school is not discontinued during the year.

2 The Sabbath School in the 1st Presbyterian Church, Lexington, has two Superintendants, a male and female. It has 16 male and 12 female teachers. About 100 male, and about 80 female scholars. About 150 usually attend. In winter the School opens at 9 and closes at 11 A. M. In the summer at 8, and closes at 11 A. M. About 190 read in the Scriptures and about 50 in the spelling book, and alphabet. All the teachers are members of the church except one. Most of them professed religion during the year previous to the last; a number of the scholars also professed religion during the year before the last; only two or three during the last year.

The Library contains about 400 volumes. The Sunday School concert of prayer is observed by the teachers. The pastor of the church, has lately manifested a considerable interest on the subject of Sabbath Schools; he has visited the School several times. The School is continued during the whole year, without much variation in the number of the scholars. Judson's questions are used. Upon the whole, both the superintendants and teachers of this School are much encouraged to persevere in their labours of love and mercy, and desire to be thankful to God that they have ever been called to labor in this part of his vineyard.

3. The Sabbath School in the M'Chord Church, has 8 male and 9 female teachers; 40 male and 41 female scholars; about 80 usually attend. The School opens about 9 and closes about 11 A. M. 58 scholars read in the Scriptures: 15 in the spelling book, and 8 in the alphabet. One teacher has made a profession of religion during the past year. It has a Library of 269 volumes. The School uses Judson's questions.—Those reading the Bible, are rewarded by the loan of books; those in spelling, with tickets.

4. Bethel School, has 5 male and 5 female teachers. It has from 25 to 30 male scholars, and about as many female, 50 to 60 pupils attend, from 9 to 11 A. M. About 40 are reading in the Bible, 15 in the spelling book and 5 in the alphabet. The School is not discontinued during any part of the year; and there is a great probability of its increase and usefulness.

From the above Reports of the several Schools it appears that the Fayette County Sunday School Union, has connected with it, four Schools. In these Schools, there are 37 male teachers, and 34 female; 209 male, and 194 female scholars. And that their libraries contain 913 volumes.

The directors of this Union, are fully impressed with the opinion that nothing would so much promote the interests of Sabbath Schools in this state as the labours of a diligent and persevering agent. And should such an agent be sent on, we certainly will feel ourselves bound, as far as it may be in our power to contribute to his support, by taking up collections at our monthly concerts, and by other means.

It is probable something can be done to promote the circulation both of the the Sunday School Magazine, and "The Youth's Friend." To what extent we cannot say. The effects produced by the Sabbath School system, both upon the children, and upon the families of which they are members, has been most decidedly of the best character. And we are of opinion the Sunday School is one of the most blessed agents of the day, for promoting the kingdom of the Saviour.

There are a number of Sabbath Schools in the adjoining counties; there are two in Woodford county, one in Clarke and one in Jessamine county. Of the state of these Schools we have no correct knowledge. We have no doubt Schools might be formed to almost any extent.

We have imported during the last year ending with February 7th, $415 23 1 2 worth of Sabbath School Books.

We would pray heaven's blessing upon the American Sunday School Union We would take courage and go on, knowing "in due time we shall reap if we faint not."

J. BLYTHE, *President.*
W. T. SMITH. *Secry.*

THE JEWS.

The following, along with other particulars, were stated at a recent public meeting of the friends of the London Society for Promoting Christianity among the Jews.—

"The amount of contributions, during the past year, was stated to be nearly £13.000. The missionaries, of this society among the Jews were 36 in number, of whom thirteen were converted Israelites. Several individuals were in the seminary of the society, preparing to go forth in that vocation, and several applications had been made from persons for admittance into the seminary, among whom was a graduate of the University of Cambridge.—Between 500 and 600 Jewish children were at present in the society's schools. It had lately published a new edition of the Old Testament in Hebrew, with the New Testament translated into that language. It had also put forth an edition of the Bible in the Judeo-Polish language A translation had been effected of the book of Isaiah, and one of the missionaries was proceeding in the translation of the books of Ezekiel and Psalms. It was affirmed that there was an apparent spirit influentially preparing the persecuted race of Judah for the reception of the doctrine of redemption by Jesus Christ. Difficulties had arisen and been overcome, and the only existing obstacles were the want of funds to increase the sphere of the society's operations. The Hebrews in Poland were reported to have crowded anxiously round the dwellings of the missionaries, hoping to receive copies of the scriptures or tracts; and this too, in defiance of the prohibition of their Rabbies and notices in their synagogues, interdicting their entering even the street where the missionaries resided.

SANDWICH ISLANDS.

By letters lately received in this town (says the Bennington *Times*) from one of the Sandwich Island missionaries dated August and September 1828, it appears that Mr. and Mrs. Richards were in a low state of health, and that they would probably set out soon to return to America.

From a letter dated Sandwich Islands, Oahu, March 15, 1828, the following extracts are taken:— Two gentlemen, masters of whale ships, called on us to day in a very friendly manner, and said they had been a few days at Lahaina, (Island of Maui,) where every thing appeared very plenty; the people apparently industrious, and about to build a stone church.

The gentlemen remarked, with high approbation, that the sailors could not get ardent spirits on shore at that place. Compare these facts with Mr. Richards memorandum of 3000 persons engaged in schools the year past, and enquire what evidence is there to alarm the benevolent public, that Maui will soon, under the influence of the missionaries, become "a barren Sandy desert!" Yesterday 13 men came and brought each a back load of wood from the mountains, to purchase tracts Several others brought 2 1-2 dozen eggs for the same purpose; and 8 or 10 more brought each a calabash of charcoal These articles procured tracts for about 30 persons Probably not less than 30 apply every day in a somewhat similar manner, at a period, too, when many ships are in port purchasing supplies. Does this indicate any danger, that the people are liable to starve through the influence of the missionaries!

Some of our serious natives take some pains to have a small neat building near their dwelling house, for retirement and meditation."—*Philadelphian*

RUTGERS' COLLEGE.—We are happy to state that the good work of grace goes on there, among those who have been awakened.—*R. D. Mag*

There is a very happy state of things in the Reformed Dutch Church of Kingston, Ulster county. We hear that forty persons were received on confession, last Christmas communion.—*N. Y. Obs.*

600 MEN

In the lower part of Middlesex County, Conn. have now given their pledge, that they will entirely abstain from distilled spirits as a drink for refreshment.—*Conn Obs.*

USE OF TAR.—A correspondent of the Cincinnati Gazette, relates that a young man who was in torture from having thrust his hands twice into a bed of coals, experienced immediate relief from plunging them into a pot of tar. His hands healed free from scars.

REMARKABLE PHENOMENON

We have just conversed with a gentleman from Cumberland county, (Ky.) who informs us that, in boring through rock for salt water, a fountain of *Petroleum*, or volatile oil, was struck, at the depth of about 130 feet. When the auger was withdrawn, the oil rushed up 12 or 14 feet above the surface of the earth, and it was believed that about 75 gallons were discharged per minute forming quite a bold stream from the place to the Cumberland River, into which it discharged itself. The fountain or stream was struck four or five days previous to the departure of our informant, at which time the quantity of Petroleum discharged had not perceptibly diminished. Falling into Cumberland River, the volatile oil, covered a considerable portion of the surface of the stream, for many miles below. If ignited, it would present a magnificent, if not an appaling, spectacle.

British oil which is extensively used as a medicine, is manufactured of Petroleum.

We have seen a specimen of this oil —it ignites freely and produces a flame as brilliant as gas light.

Our informant states, that, in the same neighborhood in which this immense fountain of Petroleum has been discovered Dr John Croghan has succeeded, by boring in obtaining an abundant supply of salt water, at a depth of more than 200 feet which now rises about 25 feet above the ordinary level of the Cumberland River. The works, we are assured will prove highly beneficial to the surrounding country and profitable to the enterprising proprietor.—*Louisville Pub Adv.*

THE NEW CABINET &c.

Washington City, Friday, March 6

The Senate confirmed the nominations of MARTIN VAN BUREN, of New-York, as Secretary of State; and SAMUEL D INGHAM, of Pennsylvania, as Secretary of the Treasury.

Saturday, March 7.

JOHN M'LEAN, of Ohio, to be an associate Justice of the Supreme Court

JOHN W. CAMPBELL, to be District Judge of Ohio.

—— HARPER, to be District Judge for Louisiana.

—— SLIDELL, to be District Attorney for Louisiana

ANDREW DUNLAP to be District Attorney for Massachusetts.

Monday, March 9.

JOHN H EATON, of Tennessee, to be Secretary of War.

JOHN BRANCH, of North-Carolina, to be Secretary of the Navy.

JOHN M'PHERSON BERRIEN, of Georgia to be Attorney General.

WILLIAM T. BARRY, of Kentucky, to be Post Master General.

JOHN POPE, of Kentucky, to be Governor of Arkansas.

WILLIAM MARSHALL, of Indiana to be Marshall of Indiana.

The nomination of *Maj. T. P Moore*, to be minister of the United States to Columbia, was confirmed by the Senate on the 13th inst. in place of Gen. HARRISON, recalled.

MAJ. BARRY left Lexington on Sunday the 22d inst. for Washington City, to enter upon the duties of the Office of Post Master General.

ORMSBY ACADEMY.

MR. DEWEY WHITNEY, respectfully informs the public that he has opened an institution of learning in a building recently erected for that purpose, near his own residence, in Bath county, Ky. within one mile of Sharpsburg, where he proposes, with the assistance of highly approved teachers, whom he will employ, to instruct any number of scholars in the following branches of learning and science viz. Reading, Writing, Arithmetick, English Grammar, Geography, History, Algebra, Euclids Elements, Geometry, Surveying Chymestry, Natural Philosophy, Astronomy, Rhetorick, Logick, with other branches of moral science, and the Latin and Greek languages.

He will teach by the Session, making two Sessions in a year, five months each, with four weeks vacation intervening between each session. The prices of tuition per session will be as follows, viz. Reading, Writing and Arithmetick, $4. English Grammar, Geography, Hissory, Algebra, Euclids Elements, Geometry and Surveying $6, Chymestry, Natural Philosophy, Astronomy, Rhetorick, Logick and the Latin and Greek languages $8. In connection with the above named branches, will be blended various other moral lessons for the improvement of the morals and manners of the students

Persuaded that no institution of learning can be prosperous for any length of time, and prove a real and lasting blessing to the world, but such as acknowledges in its daily administration the God of the Bible; and apprised of the increasing necessity of securing to the youth the improvement of their minds under moral and Evangelical influence, Mr. Whitney has established and trusts he has undertaken the administratson of this institution under the daily superintendance and guidance of the Great Head of the Church—and he looks for patronage to all such as may feel disposed to favour institutions of learning conducted on the principles of our Holy Religion.—And to all such he cannot do less than to say, that he will bestow every attention on the improvement of the morals and manners as well as the cultivation of the mental powers of all the students under his care And that the cheapness of the tuition may not be regarded a disparaging circumstance to the institution Mr. Whitney would observe, that he believes the expenses of an education in this country, may be very much diminished; and the cause at the same time sustain no injury: but that it would prove the occasion of filling any office, both in state and church, with men of the first talents and first worth. It is presumed that the ORMSBY ACADEMY may sustain herself as a literary institution on the present plan, if she receives the patronage of a liberal public. And Mr Whitney flatters himself that this institution will furnish advantages seldom equalled by institutions of learning in the Western Country. It is situated in a healthy section of the country—away from the dissipating influence of any town; in the centre of a populous neighbourhood distinguished for its hospitality and good morals; where boarding may be obtained at the cheap rate of about $ 2 25 per week, including beding, washing, fire-wood, candles, &c.

The present session will close on the last Friday in March, and the Summer Session will commence on the third Monday in April Mr. Whitney is prepared to accommodate a number of students with boarding, and will make larger accommodations if necessary;—he however assures all those who may wish to send their sons to this institution, that he will secure to them boarding in families where the same care will be taken to administer to their comfort and improvement as in his own family.

March 20, 1829.

From the Calvinistic Magazine

SABBATH SCHOOLS.

Readers are sometimes frightened from the strict and attentive perusal of an article, owing to its *length*.—This is particularly the case if it is on a subject with which they suppose themselves already familiar.—But the writer of the following, asks for a faithful reading although the subject is one so common as that of *Sabbath Schools*.

For many years I had heard of the success of Sabbath Schools, and the intelligence delighted me. I had seen the measure warmly recommended in the various religious prints; and I approved of the zeal of the writers. I had learned that in the sweep of the northern revivals, Sabbath School teachers, and scholars, were embraced with surprising uniformity. I had assisted in teaching, and I had preached in favor of Sabbath Schools; but never until recently had I so full a view of the subject. Never until a few months since, had I seen the entire tendency of this more than astonishing Institution. I had considered the measure an excellent auxiliary; I now esteem it the stoutest weapon in the hands of the army of the Lord, for subverting the empire of satan. I knew that God had said "thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way—when thou liest down, and when thou risest up."—I knew that twelve stones were piled near the passage of Jordan, that the child might ask, and that the aged might reply, with the instructive narrative of Jehovah's marvels. I knew that unborn generations, while their minds were tender, were to be led to inquire by the sight of the *blood* of the Paschal Lamb, "What mean you by this service." And that the character, works, and might of Israel's God, were thus to be brought *early* before the gaze of young immortals. But I was too stupid to apply all this. I had heard the aged man repeat large portions of scripture which he had memorized in youth; assuring me at the same time, that whatever he then read, passed from his recollection in twelve hours. I believed that *train a child in the way he should go, and when he is old he will not depart from it*. I had learned both from experience and observation, that early impressions can never be entirely effaced. I had some faint idea, that whatever *first* got possession of the soul's young citadel, was difficult to dislodge.—But I was too blind to apply these principles to Sabbath School instruction. At length, after hearing a brother assert, that "Sabbath Schools would yet revolutionize the world," I enquired of myself what could be his meaning. I came to think deeper on the subject—I asked myself if the intimations which God has given us of the importance of early impressions, both in the Old and New Testaments, did not correspond with the manner in which we see he has made the soul! —We see when any one is taken to a place before unvisited by them, by night or on a misty day; laboring all the while under a delusion, and entertaining wrong impressions, as to the different points of the heavens, North, South, East, and West; these false impressions are not dissipated even by the rising of the sun in all his splendour. Indeed, they never after can be entirely obliterated, even when the judgment is corrected. And why can they not! Because of their *pre occupancy* The child who has heard frightful tales in infancy, will shudder under those impressions, more or less, during life—even after the judgment is corrected. And why? Because of their *pre occupancy*.

Let me then put a few plain questions to those who are capable of comparing the intimations, the promises, and the commands of God respecting children, with the way in which he has constructed the immortal part of man.

If all who are now under five years of age, and all who are to be born hereafter, were trained in the ways of the Lord, as they might be in Sabbath Schools, for fifteen years to come, how many of them would withstand the offers of the Gospel? If we judge from what we have always seen of those who have received early and faithful religious instruction, and from what the God of truth has said, we must answer *very few*, if any. How many of the present grown generation, who are enemies of Christ, will be alive at the expiration of fifteen years? Only a fraction of their number, if things eventuate as they heretofore have done. Then it will follow that if the next generation were taught to know the Lord and his word from infancy, (and there are surely professors of religion enough in the United States to teach those of our own country,) the scripture would be fulfilled which says "*the righteous shall inherit the earth*." For as that race of gospel rejectors who have reached middle life without evangelical tuition—whose habits are formed, and whose souls are pre-occupied with every thing that is enmity to God, left the stage, their room would be filled by those who had learned to reverence the Creator—his Sabbath, his house, and his commands, from their childhood.

The same principle is brought to view here which influences the Temperance Societies, when despairing of ever being able to reclaim those who are actual drunkards from habit, they bend their efforts to prevent others from becoming so, and if successful the land will be temperate in half the time by the demise of the large majority of those who now disgrace it with their excesses.

Do we believe that all of the present grown generation, in any one country, would seek the salvation of their souls, if all the Bibles and all the ministers in Christendom were concentrated there? No, we could not flatter ourselves so much; for many have *their habits formed*.—We fear some would turn away from all the means of grace which could be presented. ☞For their minds, and hearts are *pre occupied* with the things of this world—vanity and sin.

Again. Make the supposition that just in the middle of the Millennium, (when it shall have progressed until all know the Lord from the least to the greatest,) owing to the indolence, criminal security, or neglect of parents, one generation should grow up to middle life as ignorant of God and his word as those now around us; what would then reclaim them all? Many would make their way good to ruin—preaching would fail to persuade all; for the sermons of the Redeemer were heard in vain by such a generation—miracles would be insufficient; for those of the Apostles's day passed unheeded by thousands of those whose souls were pre occupied with different, and opposing impressions. We have no promise from God—we have no intimation from the preceptive, or the historic parts of his holy word, that any thing will ensure the piety of an entire generation, but training them in the way they should go—*early*.—We have no reason from what experience or the Bible has taught us, to expect that all will ever know the Lord, until according to God's commands the young are so *diligently taught* that the truths of the Gospel get the first possession of their minds—then the preached Gospel will be listened to—then heaven's message will be understood, and the Saviour's offer embraced by all; for God will grant his blessings to such endeavors.

We have seen resolutions entered into, and effected, to supply every family within certain limits with a copy of the scriptures; why should we not hear of combinations to offer Sabbath School instruction to every family in certain counties or States: —There are surely followers of Christ enough to do this; and if such a course were resolved on, and preserved in for fifteen years, what would it be *but* the *Millennium* within those prescribed limits? An objector might say, "But many would oppose, and many would not permit their children to be taught." This might be expected at first; but as the work progressed it would gather favor—opposition would yield much —prejudice would be removed—wickedness would be awed—and finally, on the incorrigible opposers, the curse of the Lord would alight, and they would be removed out of the way. Ministers of the Gospel, when you preach and see young persons weeping at the story of Calvary —when you observe by their countenances that the doctrines of the cross, which you are trying to explain, are understood by them; I ask you where is it, that you thus have your hearts cheered, by witnessing the success of your message? It is in neighborhoods, or in villages, where the most Christian instruction has been imparted to the children of that congregation. When you preach and labour to explain the plan of salvation, but find you are not understood—see by the vacant visages of your audience that you are speaking in an unknown tongue to them—when you find that the stare of wonder is the furthest effect produced by the most affectionate call, or the most solemn denunciation—*where* is it? It is where your hearers have grown up without being taught to reverence the Sabbath, or to make the Bible of God the man of their council. Ministers of the Gospel—will you not write more, and write plainer, on this wonderful subject? Will you not preach more and more urgently, concerning Sabbath schools? Will you not more frequently remind your congregations that this is a work in which all may engage, and all gather talents ready for the Lord's coming? What young man, or young woman, in our happy country, having health, and loving Jesus Christ, who could not teach half a score of children three miles distant from their own residence, part of every Sabbath day? But it would be very difficult—very laborious—and very many and painful sacrifices must be made. True—all true.—But let any one surmount these difficulties, and take on their little class —pray for them and remind them faithfully and affectionately of the worth of their souls, &c. &c. and Oh! the disclosures that eternity will make of the results!—God's word will never in any case return unto him void!—Gospel spreading efforts, are never entirely in vain; although the sower may never see the crop in time. It is not merely the souls of his little class that are concerned.—☞*They* will learn to love Sabbath Schools—☞*They* will be the teachers of future Sabbath

Schools:* and thus the impulse will strengthen until men shall every where exclaim—"Worthy the Lamb for he was slain for us."

CHRISTIAN: If all the children of our sin ruined world, were trained in the ways of the Lord, would Satan have many adherents at the expiration of fifteen years from this time?

If we are authorized to answer this query in the negative, then the work which God calls you to is before you:—Go, and "gather with Jesus Christ." He is on his way to reckon with his servants.

N.

*I do not call that a *Sabbath School* where children are barely taught to *read*. They must be made to memorize God's word And they must be *instructed* in its truths. or the principles I have named. connected with the particular organization of the human soul, are not brought into action.

REV. JOHN NEWTON.

From the Columbian Star

Memorabilia of John Newton, of London, the excellent author of Cardiphonia, &c. are at your service, if worthy insertion. The reason why I neither annex to his name Dr. nor Rev. will immediately appear.

He writes thus to a friend—

"I have been hurt by two or three letters directed to Dr. Newton I beg you to inform my friends in Scotland, as they come in your way, that after a little time, if any letters come to me addressed to Dr. Newton, I shall be obliged to send them back unopened. I know no such person; I never shall, I never will, by the grace of God."

"Do not think I am displeased with you or any of my kind friends, who mean me kindness and honor by such an address. I only beg for my peace sake it may not be repeated."

"I have been informed that a College in America, I think in New-Jersey, has given me the honorary degree of Doctor. So far as this mark of their favor indicates a regard to the gospel truths which I profess, I am much pleased with it. But as to the title itself, I renounce it heartily, nor would I willingly be known by it, if all the Universities in Europe conferred it upon me. My youthful years were spent in Africa, and I ought to take my degress. (if I take any) from thence. Shall such a compound of misery and mischief, as I then was, be called Doctor? Surely not."

To a friend he also thus writes—

"Your sorrowful complaints have often been mine. If they are not so now, it is not because I feel less ground for them; but because I hope I am more acquainted with the remedy provided against them. I see much daily continual cause for humiliation. whether I look backward or foward. But if it is true that Jesus lived and died for sinners, and is now a High Priest upon the throne; if He really said, 'Him that cometh unto me I will in no wise cast out,' if he meant what he said, if his word may be taken, and if he is able to make it good, then I can see no just cause for distress. The sum of my complaints amount but to this, that I am a sick sinner, diseased in every part;—but then if He who is the infallible Physician has undertaken my case, I shall not die, but live and declare the works of the Lord. I have no remarkable experience to talk of. I never was, like Paul, at any difficulty to tell whether I was in the body or out of the body—I am burdened with a body of sin and death; but I have a little Book which I am enabled to believe is the sure word of God — The doctrine and promises I meet with in it which we call the gospel, exactly suits my wants; and the temper and conduct it is designed to form, agree with my leading desires. I was once far otherwise minded, and should doubtless have remained so, had not almighty power and mercy softened me. I would therefore praise him for what he has done, and wait upon him to do more, for I can do nothing for myself, In the mean time, instead of complaining, I would try to be thankful If he has begun a good work, I dare not indulge a doubt of his carrying it on. This would be a dishonor to his wisdom, power and faithfulness."

To a friend of mine he thus writes—

"Either you or some of your friends told me you had retired to study. Undoubtedly now that you have given up business, you will have more leisure time which you will do well to improve. I know not what is the immediate object of your literary pursuits, but I hope the Lord will prevent your studying yourself out of that simplicity with which you preached while in business. I hope you will study Jesus Christ and him crucified. Study the text of the good word of God. Beware of great books. The first christians had none to read, yet they lived honorably and died triumphantly. Beware of leaning too hard on human authority. even the best. You may get useful hints from sound divines, but call no man MASTER. There are mixtures of human infirmity, and the prejudices of education or party in the best writers. What is good in them, they obtained from the fountain of truth, the sacred Scriptures, and you have as good a right to go to the fountain head yourself. I object not to your adding to your stock of general knowledge, so far as it is made subservient and suborinate to the main point; but watch and pray that your studies may not rob you of life and unction, and betray you into a nice, critical, curious and dry manner of preaching."

From the London Methodist Magazine.

THE PHILOSOPHER AND THE CHRISTIAN

When I was in the United States of America, I heard of the conversion of a complete man of the world, which, as far as means were concerned, owed its existence to the following circumstances: God laid his hand on a lovely, and, I think, an only daughter; and the affliction terminated in death. When the terrible moment arrived in which the idol of his affections must die, he stood at the head of her bed, almost frantic with grief; and. having no consolation above what nature and education supplied, as is frequently the case, his grief terminated in rage: he was almost ready to curse the God who, as he thought, could be so cruel as to deprive him of so dear a child. His wife, an amiable and sensible woman, at the same time stood at the foot of the bed. Her eyes were suffused with tears, her hands lifted up to heaven; and, while every feature spoke the feelings of her soul, she exclaimed, "The will of the Lord be done! The will of the Lord be done! The will of the Lord be done!" These exclamations very naturally called the attention of her franctic husband, from their dying daughter to herself; and, as he afterwards confessed, he was on the point of wreaking his vengeance on, what he then consided, an unfeeling wife, and an unnatural, hard hearted mother. After a while, however, the storm of passion gave place to reflection. He was a man of eminence at the bar, —a Colonel in the army,—he prided himself on being a Philosopher; and was therefore led to examine how his courage and philosophy had supported him in the day of trial.—Here he saw reason to reflect on his conduct with shame; the more so, as he contrasted it with the conduct of his amiable and pious partner.—"How is this?" he could not but exclaim; "I am a man and a soldier. I boast of my courage, and pride myself in philosophy, in which I am versed, as being equal to the support of man in every emergency But, in the hour of trial, I acted an unworthy part. My wife, a delicate female, and, notwithstanding my suspicions to the contrary, one of the most affectionate of mothers, was alone the magnanimous sufferer on this trying occasion. What, under circumstances so directly opposite, could lead to such contrary results?" "She is a christian," said a "still small voice," "and I am not: surely the secret is here!" This train of thought led to the most pleasing consequences. He concluded that there must be a reality in that religion which he had hitherto despised; and if so, that it is the one thing needful. He conferred not with flesh and blood; but immediately began to seek the consolations of true religion, and ere long, found,

"What nothing earthly gives, or can destroy:
The soul's calm sunshine, and the heart felt-joy."

He joined the Methodist Society, to which his wife had for some years been united; and soon afterwards, gave the substaace of the above relatiod in a Methodist love feast.

GEORGE JACKSON.

FEMALE EDUCATION.

Vocal music should never be neglected in the education of a young lady. Besides preparing her to join in that part of public worship which consists in psalmody, it will enable her to sooth the cares of domestic life, and even the sorrows that will sometimes intrude into her own bosom, may all be relieved by a song, where sound and sentiment unite to act upon the mind. I here introduce a fact, which has been suggested to me by profession, and that is, that the exercise of the organs of the breast by singing contributes very much to defend them from those diseases, to which the climate and other causes expose them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes an essential branch of their education The music master of our Academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to the consumption, who were restored to health by the exercise of their lungs in singing.—*Dr. Rush.*

OBJECTS OF PRAYER.

A gentleman, conversing with his friend respecting the exercises of his own mind before and after conversion, observed that there was a great difference as to the *objects of prayer*." Once," said he, "I used to pray *to my family*, if any strangers were present I prayed *to them*; when I was alone, I prayed *to myself*—but since I hope I have been renewed by divine grace, I endeavour, in all my prayers, to pray *to God!*

Poetry.

From the London Home Missionary Mag.

"A THRONE OF GRACE."

HEB. iv. 16.

A throne of grace! it might have been
A throne of furious ire,
Whence might have rushed, on men of sin,
Floods of eternal fire.

A throne of grace! then let us go,
And offer up our prayer;
A gracious God will mercy show
To all that worship there.

A throne of grace! oh, at that throne
Our knees have often bent,
And God has shower'd his blessings down,
As often as we went.

A throne of grace! rejoice ye saints,
That throne is open still;
To God unbosom your complaints,
And there inquire his will.

A throne of grace we yet shall need,
Long as we draw our breath,
And Jesus too, to intercede,
Till we are changed by death.

The throne of glory then shall glow
With beams from Jesus' face,
And we no longer want shall know,
Nor need a throne of grace.

MISCELLANY.

FOR THE WESTERN LUMINARY.

"He that soweth sparingly shall reap also sparingly."

I was once sitting in company with two young clergymen; when the conversation turned upon such passages of scripture as the following—"*There is that scattereth and yet increaseth—there is that withholdeth more than is meet but it tendeth to poverty*" "*Honor the Lord with thy substance, and the first fruits of all thine increase—so shall thy barns be filled with plenty—and thy presses burst out with new wine*," &c &c. Some facts were related by one of them illustrative of the idea that he who "robs God," does not prosper more on that account. This induced me to relate to them some incidents of my own life.—I told them, that for some years after I had made a profession of religion, I had passed on, feeling as though I had performed my duty when I had done as much as others for the support of my own preacher.—I had barely heard of missionary effort, at a distance; but did not feel as though I was especially called upon to help send the gospel to every creature. No religious newspaper was taken (as far as I could learn) at that time in the town where I resided.

At length Mr. Goodell (now in Palestine) preached a night sermon—as he was passing through the neighbourhood.—His subject was the duty of christians to obey our Saviour's last command.—He spoke of what had been done, and of what might be done by the church, if the professors felt as they should.—The subject of christian activity seemed to open before my mind suddenly in all its glory. Never before had I such a thirst for wealth—I wished for the Indies that I might give the whole of it. I was at the time (in consequence of the failure of a speculation) deeply involved. And although my property was sufficient to pay my creditors—yet I had the prospect of having nothing left, provided these demands were hurried.—After hearing the sermon I inquired of myself—*Is it right that I should commence giving—before I am out of debt?*—The reflection passed through my mind—"*If I wait until then I may die first—I have robbed God long—I owe him a great amount—to refuse to pay to him that which I owe, cannot be the way to get clear of embarrassment, if I properly understand the Bible.*" I sent (I believe) all the money I had at the time to the A. B. C. F. M. And from that hour I never could suppress my burning inclination to give. And from that hour the cloud of my difficulties began to vanish—my business (the practice of medicine) doubled in its profits—the more I gave the easier my collections seemed to be made, &c &c

After relating these and some other facts of the same nature—I remarked to my companions; that whatever might be the correct understanding of the scriptures on this subject—it had always so happened with me—that the more I gave, the more I had to give.—One of the young ministers then (knowing that the other a few hours before had solicited and received from each of us ten dollars for a charitable society to the north) said, smiling, "you had better notice if your ten dollars is returned." I replied, that if it was my duty to give it, I did not expect to die a cent the poorer.—His remark however was the cause of my noticing the following circumstance. Two individuals owed me $50 each. They were bankrupt, and I considered the debts valueless. Before a month they were each engaged in a lucrative employment, and of course with re-established credit. As it regards giving. I do not know how to define the bounds of duty—or to say how much a given individual owes to the Lord. But I mention these facts, and leave them to be improved or commented on, as the reader may choose. I do know that withholding is "robbing God"—that it is every man's duty to give. For this is plainly told us in the scriptures. *But how much* according to property and income, involves a question which I am unable to answer.

A farmer once said to a christian friend in my hearing—"I have lately given for religious purposes, more than I ever gave before, and yet I have lost by disease, more and finer hogs than I ever lost in a season before." The reply was nearly as follows: "I expect you have gained much. I expect it is well you have began at last to follow your duty. For had you not, instead of a few hogs only—perhaps the horse you ride—the animals you plough, or the house you dwell in, might have been taken. God often sweeps from us our unrighteous savings very suddenly."

OBSERVATOR.

SABBATH MAILS.

For the Western Luminary.

Mr. Skillman—The following remarks are elicited from me, by observing how common the misunderstanding that appears to exist relative to the late petition presented to Congress, praying the discontinuance of the transportation of the mail on the Sabbath—The enemies of religion and morality have raised the imposing cry of "religious intolerance," and attributed to the petition and its friends, a design to unite church and state: and when we point out a moral evil, by the sanction of the law of government spreading its baneful influence throughout our whole country, and request the guardians of our peace and happiness to withdraw their influence from the promotion of this evil, we are gravely told that as man is answerable for his own sins to his conscience and his God only, therefore it is not incumbent nor wise in them to interfere in the regulation of vice or in the advancement of public morals. They tell us that "our government is a civil, not a religious institution." Very true: But does this argue that immorality should not be suppressed by legislative authority? Is not the welfare of our nation, in which every man has his own influence, inseparably blended with the promotion of *morality* and *virtue;* and is there any thing better calculated to destroy both of these, than the doing away of the Christian Sabbath? Who is there that would wish to see the bloody tragedy of the French revolution acted over again?—let him release the obligation of observing the Sabbath, and this will effectually pave the way to infidelity, and absence of all moral obligation and religious influence; *without* which, the immortal Washington has said, no government can exist. It is useless, however, for me to place before your readers the importance of a Sabbath, in preserving public morality, and order, for it is obvious to every reflecting mind.

The reasoning of the Report of the Senate is rendered more imposing by the fact, that it represents the petitioners as desiring "a system of religious coercion." This is untrue;—they desired the "decision of no religious controversy;" nor will any one that rightly understood their motives and intentions, attribute to them such designs. They did not wish to establish a national Sabbath, or day, which all should be *compelled* to reverence and observe as sacred. But the petitioners, who formed a large and most respectable part of ninety nine hundredths of our population, who recognise the first day of the week as a sacred day, on which the ordinary vocations of life should be refrained from, and viewing the non-observance of it to be a source of much evil in a moral and political point of view, as well as a violation of the law of God, prayed Congress to *respect* the feelings and consciences of so great a majority of their constituents,—not by coercing the observance of the minority—not by establishing a national Sabbath, or by "enforcing religious observances by any other power than persuasion"—but by refraining from the open and universal violation of the same themselves, and thereby destroying the established order and received principles of Society, and by example, not only *authorizing*, but recommending like conduct in cases of mere "*expediency*."

The petitioners hold "that the consciences of the minority were as sacred as those of the majority," but deny that the rights of conscience of the minority were the least infringed by discontinuance of mail carrying on the Sabbath. "The *principle*," says the report, has been heretofore 'sanctioned' so far as to abstain from public business on that day except in cases of absolute necessity or of great public utility," &c Now from this we can draw no other conclusion than that the "principle" has heretofore been esteemed correct by our previous legislators, or that these were more inclined to respect the *known will* and *sentiments* of the people than our present *wise* men are.

It is a fact no less important than true, that no people will long govern themselves or exist as an independent nation, who disregard all religious restraint and obligation. It is manifested by the history of experience; it is sanctioned by the opinions of all whose opinion was worth recording—and the reason of the Infidel, even of him who 'never bowed his knee to the God of heaven,' must convince him that Religious influence is necessary to the existence of any government, and that morality and virtue are the only safe foundation, for a nation of freemen to build her hopes of happiness and prosperity upon. As politicians, we cannot but view with regret mingled with fear, this attempt to set at nought in violation of the wish of nine tenths of the nation, an institution looked upon by them as sacred, and to say the least of it, an institution that exerts a most powerful influence in restraining vice, in promoting virtue and morality, and in establishing and maintaining order in Society. And as christians, we must regret that any of those who profess the name of Christ, suffer themselves to be frightened, by the false alarm of "religious persecution," from taking his station in the cause he has embraced, and to defend an institution so important to his country's welfare, so valuable in itself and so sacred to himself.

A lover of civil and religious liberty.

HOW TO DO GOOD.

Persuade your neighbors to order that *religious paper* which you consider best adapted to inform them of the religious aspect of the times, to elevate the tone of their piety, to invigorate the virtue of disinterested action, and to brighten all the incentives of duty. Should they be disinclined, urge the subject upon them with affectionate reiteration, and do as one of our correspondents informs us, he did. He says—"At a conference meeting at F——C——, I recommended your paper to the patronage of the brethren and friends present, observing at the same time, that if any of them would subscribe and take the paper for one year, and at the end of that time say they were dissatisfied, their money should be refunded. The proposition took, and SEVEN subscribed immediately. All have since expressed their entire satisfaction, and some have made the same proposal to others that I did to them.—*Col Star.*

THE CHRISTIAN.—The world fights against me, and the flesh within me, and satan both within and without.—How shall I conquer, but in Christ Jesus?—*Leigh Richmond.*